DIVINE AGENCY

NECESSARY TO THE

PROPAGATION OF CHRISTIANITY.

A

SERMON,

PREACHED IN

CAMPBELL-STREET MEETING-HOUSE, GLASGOW,

ON MAY 17th,

BEFORE THE FRIENDS OF THE

LONDON MISSIONARY SOCIETY.

BY THE REVEREND

ANDREW DUNCANSON,

MINISTER OF THE GOSPEL AT AIRDRIE.

To which is added,

AN APPENDIX,

SELECTED FROM THE

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For JUNE, &c.

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A

SERMON.

ISAIAH li. 9.

AWAKE, AWAKE, PUT ON STRENGTH, O ARM OF THE LORD; AWAKE, AS IN THE ANCIENT DAYS, IN THE GENERATIONS OF OLD.

WHEN we hear this familiar and fervent addreſs, from the mouth of Iſaiah, a man of unclean lips, and who dwelt among a people of unclean lips, we are immediately led to conſider the reaſon of his importunity, and the occaſion on which the prayer was uttered. Upon reading the hiſtory of thoſe kings, under whoſe reign Iſaiah propheſied, we perceive, that the glory of the Jewiſh nation was much tarniſhed. By the ravages which the kings of Aſſyria made on the kingdoms of Iſrael and Judah, and the frequent incurſions which theſe

kings made on each others territories, the Jews were almoſt rooted out from being a nation. Their ſituation was deplorable; and they had no proſpect of any recovery. The beauty of the Lord's houſe was defaced, and much of its riches given away, as preſents, to the plunderers of the nation. Their armies were much reduced, and the importance of the nation, in the eyes of the world, was entirely ſunk. The faithful of the land, could not behold this, without deep regret. They ſaw the Iſraelites extirpated, and their habitations poſſeſſed by foreigners. That Judah would long ſurvive, they had no expectations: The Aſſyrians were making rapid progreſs, and Hezekiah had already ſubmitted to their tyranny. From what quarter is Judah to expect relief? Her own ſtrength, and pecuniary reſources, afforded no hope, and to truſt in treacherous allies, was only taking a more effectual method to complete her ruin. Iſaiah perceived, that all human aid was vain. Painfully affected with the diſtreſſing circumſtances into which the people were brought; affected with the more calamitous events, which the aſpect of affairs foreboded; diſclaiming all truſt in the *arm of fleſh*, and deeply intereſted in the honour and

happineſs of the nation, he pours out, in the moſt fervent manner, this prayer unto God, " Awake, awake, put on ſtrength, O arm of " the LORD; awake, as in the ancient days, in " the generations of old."

God had given over interpoſing in Iſrael's behalf. To ſpeak with reverence, he was at reſt, and unconcerned for the people of Judea. He had done much for them; but, it now appeared, as if he was reſolved to do no more. Iſaiah was not inattentive, that the aid of the divine arm was ſuſpended; he calls on God to ariſe, to exert his power, and again interpoſe for Iſrael, as he had done in former times. " Awake, O arm of the LORD: Art thou not " it that hath cut Rahab, and wounded the " Dragon? Art thou not it, which hath dried " the ſea, the waters of the great deep, that " hath made the depths of the ſea a way for " the ranſomed to paſs over?"

Having given you theſe remarks, illuſtrative of Iſaiah's prayer, and the reaſon of his importunity, I hope I ſhall be indulged, in accommodating it to another ſubject, and laying it before you, as a ſuitable prayer unto God, in behalf of the benighted Heathens. That the ſituation of theſe people, has, at length,

called forth the attention and ſympathy of Chriſtians, in theſe lands, is to you well known. That the ſcheme of ſending the goſpel to the Heathen, is ripe for execution, is a circumſtance that muſt fill every heart with joy, and add vigour to every arm engaged in the attempt. But, my friends, there is a particular circumſtance, to which, at this time, I would call your attention, viz. That divine aid is neceſſary to ſucceed the attempt. It is on the arm of God, that the whole ſucceſs of the buſineſs depends.—Money may be collected in ſuch abundance, that, like the contributions for the tabernacle, there may be far more than enough. Miſſionaries may be found in ſuch numbers, that, like Gideon's army, hundreds of them may not be needed; but all this, without divine influence, is plowing the rock, and beating the air. "Paul may "plant, and Apollos water, but God giveth "the increaſe." Your hopes of ſucceſs, are not to be built on the extent of your pecuniary ſupply—the number or wiſdom of the miſſionaries—nor the favourable character of the people to whom they are ſent; but on the bleſſing of God, and his agency in your behalf.

It is unneceſſary for me, to give you any hiſtorical account, of the different miſſionary ſocieties that are already formed; the circular addreſſes, which have been diſperſed by each of them, will give you information: Was the ſubject new, or had you been prevented from acquiring information otherwiſe, I would have told you, by what means, this laudable undertaking has advanced ſo far; but ſuch is unneceſſary. To all the different ſocieties in the kingdom, inſtituted for the purpoſe of ſending the goſpel to the Heathen, we wiſh ſucceſs; but it is in behoof of the London Miſſionary Society, that we are this evening convened. None are by any means to ſuppoſe, that there are any intentions of oppoſition, to the pious and benevolent exertions of the inhabitants of this city; for, ſome who are deſirous to contribute their aſſiſtance to the ſociety in London, are regular ſubſcribers to the ſociety in Glaſgow; and all the friends of the former, are, I believe, zealous well-wiſhers to the ſucceſs of the latter. But they conſider the former as deſerving of their particular notice. By the zeal, and early exertion of the members of that ſociety, others have been ſtirred up to jealouſy. By them much enquiry has been made, and

much fatigue endured, in preparing, and carrying the ſcheme into effect; to them we are indebted for much information, and much comfortable religious inſtruction. Though, then, we lend our aid to other ſocieties, and exert ourſelves, as we are able, to promote their ſucceſs; we ſhall not, I hope, be cenſured in our partiality to that one, from which we have derived ſo many advantages. I hope, I ſhall be excuſed for this digreſſion from the ſubject, in the entry of the diſcourſe.

What I have chiefly in view, in accommodating the text to the ſubject of our preſent exerciſe, is to perſuade you, that divine agency is neceſſary, in carrying on this work, and crowning it with ſucceſs; and that it is every Chriſtian's duty, to intercede with God in its behalf. I ſhall arrange the ſubject under the following general obſervations.

I. The aid of divine power, is neceſſary to the propagation of Chriſtianity.

II. Fervent prayer unto God, is one neceſſary mean, to promote the propagation of Chriſtianity. "Awake, awake, put on ſtrength, O arm of the LORD."

III. God's powerful interpoſitions in behalf of his people, in times paſt, are en-

couragements to us, that he will yet diſplay his power, and plead his own cauſe. "Awake, as in the ancient days, in the "generations of old."

IV. The deplorable condition of our fellow-men, calls for our more fervent prayer in their behalf. "*Awake*, *awake*, put "on ſtrength, O arm of the LORD."

I proceed to illuſtrate theſe obſervations, in the order they have now been expreſſed.

I. The aid of divine power, is neceſſary to the propagation of Chriſtianity.

1. The nature of the work itſelf requires it.

It is a ſpiritual work, a combat "with prin-"cipalities and powers, with the rulers of the "darkneſs of this world, and with ſpiritual "wickedneſs in high places." For man to contend with an arm of fleſh is a near matched conflict, but to engage with the powers of darkneſs, to unhinge their government, or demoliſh their altars, are beyond human wiſdom and ſtrength to achieve. The arm of the LORD is alone ſufficient for the work; that arm, which has all the inviſible world under its controul; that arm which limits, or reſtrains all the operations of the powers of darkneſs. Before theſe numerous hoſts, weak man would

ſtand trembling and diſmayed, like the army of Iſrael before the camp of the Philiſtines; the god of this world, like Goliah, will defy all the armies you can ſend againſt him and his hoſt; but let our New Teſtament David make bare his arm for war, exert his ſtrength and ſkill, the champion of the infernal bands will be ſlain, his ſubjects yield the conteſt, while your miſſionaries, like the followers of David, will take the ſpoil, ſhout, and rejoice in their triumph, over the legions of darkneſs.

What wiſdom, or power, but that which is of God, can diſpoſſeſs Satan of his authority in the human heart? Human wiſdom has not yet gained ſo far upon the civilized part of mankind, as perſuade any of them, to renounce the devil, the world, and the fleſh; and, among Heathens, where Satan's ſway is unlimited, who would boaſt of any degree of ſucceſs without divine aid? When the apoſtles went forth to convert the world to Chriſtianity, and began to work miracles to confirm their miſſion, the people of Jeruſalem, were filled with wonder, and amazement, when they ſaw a man who had been lame from his mother's womb, walking, and praiſing God: "Ye men "of Iſrael," ſays Peter, "why marvel ye at

" this, or why look ye ſo earneſtly on us, as " though we by our own power, and holineſs, " had made this man to walk? The God of " Abraham, of Iſaac, and of Jacob; the God " of our fathers hath glorified his Son Jeſus; " and his name, through faith in his name, " hath made this man ſtrong, whom ye ſee and " know." Thus, is the power of God to be made known in the converſion of the world to Chriſtianity. It is a work as far beyond man's power to accompliſh, as it is for him to call light out of darkneſs, or compreſs the univerſe within the compaſs of a ſpan. Divine wiſdom is neceſſary to diſconcert Satan's devices: divine power is neceſſary to counteract his influence. Never was there ſuch a formidable combination againſt the kingdom of darkneſs, ſince the few fiſhermen of Galilee went forth againſt it, under the banner of the croſs, than what has lately been formed in theſe lands; but the combinations of men cannot diſlodge Satan of his poſſeſſions: the arm of the LORD is alone competent for the work. But when the attempts of men are accompanied with divine aid, the potentates of darkneſs will flee before them, the power of the dragon will be

broken, and fall like Dagon before the ark of the living God.

2. The effects to be produced by the propagation of Chriſtianity require divine aid. Men are not only to be inſtructed in the peculiar doctrines of revelation, but renewed in the ſpirit of their minds, and to this, divine power alone is competent.

To inſtruct the ignorant in the doctrines of revelation, is, no doubt, to do them an eſſential ſervice; but the ſole object, for which we would ſeek to ſend the goſpel to the Heathen, is not gained. The dead muſt be made alive. Darkneſs muſt be made light. The unholy muſt become pure. For this great object, our weak means are inadequate; creating power muſt again put forth his ſtrength, and raiſe a new creation to himſelf, out of the rubbiſh of a ruined race of mortals. "I will create in you "a clean heart, and renew a right ſpirit within "you." God is able of the ſtones to raiſe up children to Abraham, and it requires the ſame power, to revive the dead in treſpaſſes and ſins.

What avails the labour of the huſbandman, or the liberality with which he throws the grain into the furrow, without the bleſſing of the heavens

above? The ſeed may die, but without the influence of the ſun, and the refreſhing droppings of the clouds, it will not revive; neither will the labours of our miſſionaries among the Heathen be productive of any fruit—without the concurring aid of divine power. "Neither is "he that planteth any thing, neither is he that "watereth, but God that giveth the increaſe." Awake, awake, O arm of the LORD, raiſe up a ſeed to ſerve thee, to the lateſt poſterity, and when the people are gathered together, and the kingdoms to ſerve the Lord, this ſhall be upon record, that the arm of the Lord hath done this.

You behold at the pool, which was by the ſheep-market at Jeruſalem, a number "of im-"potent folk, of blind, halt, and withered, "waiting for the moving of the water;" you are inſtructed, that unleſs the angel of the Lord deſcend and trouble the pool, they cannot be healed of their diſeaſes; conſider this, as illuſtrative of the ſubject before us, and, that without the bleſſing of heaven, without powerful influences from above, notwithſtanding all the means you uſe, the Heathen will ſtill remain "poor, and miſerable, wretched,

" blind, and naked, without God, and with-
" out hope in the world."

3. The aid of divine power is neceſſary to the propagation of Chriſtianity, for men are naturally unwilling to change their religion.

There are few attachments more ſtrong, than that, which, at an early period of life, we form for a particular profeſſion of religion. Here the force of education goes very far, and where prejudices have been early formed, and of long continuance, it is difficult to root them out. But this you will ſay, need not be the caſe with the Heathen, and they may be eaſily perſuaded, to abandon a ſyſtem of worſhip, that is falſe and idolatrous. To this I would anſwer; That, as they have been taught nothing elſe, and always taught to conſider their mode of worſhip as proper, they have annexed to it the ſame claims to divine authority, in their ſenſe of the phraſe, that we do to our religion that is from above; conſequently, their unwillingneſs to give it up, will be ſtrong, in proportion to the prejudices they have formed in its favour, and the veneration they have paid to its authority and inſtitutions. For the Heathens to change their gods, or abandon the mode of their religious worſhip, is repreſented

by God himſelf, as a thing ſtrange, and unexpected, or rather, what without his power never took place; for, when he reproves his people for idolatry, he calls upon them to attend to the conduct of all the nations from Eaſt to Weſt, and they will not find a ſingle inſtance of any nation changing their gods, except themſelves. "Paſs over to the iſles of Chittim and "ſee, ſend unto Kedar and conſider diligently, "and ſee if there be ſuch a thing; hath a na-"tion changed their gods, which are yet no "gods, but my people have changed their "glory for that which doth not profit."

Beſides, thoſe Heathens with whom we have intercourſe, entertain ſuch ſtrong prejudices againſt Chriſtianity, that, with many of them, the very mention of it irritates their enmity and revenge. Thoſe profeſſors of Chriſtianity, who have viſited Heathen lands, have been guilty of ſuch cruelty and injuſtice, that the people have imagined, that their wickedneſs was peculiar to their ſyſtem of worſhip. It would require the moſt extenſive piety and prudence, to perſuade them to the contrary, and much more, to influence them, to embrace the ſame profeſſion of religion.* Nothing but the en-

* By the gloomy, the mercileſs diſpoſitions of the Spaniſh conquerors of South America, the very name of Spaniard be-

lightening influences of the Spirit are ſufficient to turn them from darkneſs to light, and from the power of Satan unto God. Nothing but the power of God could perſuade even Saul, who was acquainted with the ſcriptures, to become a Chriſtian. What then is to be expected of thoſe, who have been always habituated to a falſe mode of worſhip, and are total ſtrangers to the God that made them?

Though we are not to expect the ſame miraculous atteſtations to the labours of our miſſionaries, that attended the miniſtry of the apoſtles, we are not to expect ſucceſs by them, without atteſtations of the ſame nature, and

came an object of execration to the helpleſs victims of their inſatiable fury. One of the chiefs of the iſland of Cuba, named Hatway, who had, by uncommon reſolution, defended the liberties of his country, having been overcome, and taken priſoner, was condemned to be burned alive. As the unhappy prince, in conſequence of the doom thus cruelly and unjuſtly awarded againſt him, advanced to the fatal ſtake at which he was to expire, a miſſionary exhorted him to embrace Chriſtianity, and aſſured him, that, by this change of his religion, he would be admitted into paradiſe. "In this paradiſe, of which you ſo much boaſt, are there any Spaniards?" demanded the chief. "Doubtleſs there are," replied the miſſionary: "None however, but good ones can enter it." "Worthleſs are the beſt of them," returned Hatway: "On no account will I agree to go into a place where I ſhall be in danger of meeting with an individual of the Spaniſh race. No more then of your religion!—Let me die!"

tendency. The Spirit of God muſt work, and " caſt down imaginations, and every high " thing that exalteth itſelf againſt the know- " ledge of God ;" and unleſs this be the caſe, our preaching is vain, and their hearing is alſo vain. If the mere perſuaſion of man is unable to influence ſome profeſſed *friends* to Chriſtianity, to renounce the devil, the world, and the fleſh, it muſt be much more difficult to affect thoſe, who are total ſtrangers to the covenants of promiſe. All the means that are uſed, are, without divine aid, as unfit for the purpoſe, as the means which Joſhua uſed, for battering down the walls of Jericho. Would any have expected, that any great exploit was to be done, by the blowing of the trumpets of rams horns? This, the ſole mean uſed for the beſieging of the city, might, to the engarriſoned inhabitants, appear an unmeaning ceremony, or an object of ridicule; but, when they had encompaſſed the city ſeven times, on the ſeventh day, at the ſounding of the trumpets of rams horns, the walls of the city fell flat to the ground. This was an inſtance of divine power attending means, that were, of themſelves, inſufficient for the work. Such aid we muſt look for, ſuch aid we muſt earneſtly

expect, if we desire that success attend our mission to the Heathen. Will these people open their cities, or temples, to strangers? Will they allow their religion to be reproached, or their altars profaned, by the introduction of a new mode of worship? No, they will resist the attempt, and they will succeed in resisting it, unless the arm of God controul them, and lead them captive to Christ. But let the great trumpet be blown, and at his word, which nothing can resist, like the walls of Jericho, when the priests sounded, their strong holds of idolatry will tumble down, at the sounding of the priests under our New Testament Joshua. "Then it shall come to pass, that ten men "shall take hold out of all languages of the "nations, even shall take hold of the skirt of "him that is a Jew," a worshipper of the true God, "saying, we will go with you, for we "have heard that God is with you."

4. The Christian religion is opposite to the corrupted taste and opinions of men, and divine aid is necessary, to render efficacious the instructions, which men receive, to embrace it.

Take a view of mankind, in these lands, where the gospel has long been enjoyed, and you will find many totally void of religion,

and ridiculing its inſtitutions. Even among thoſe who profeſs to reſpect religion, you will find many, who, in their hearts, object againſt ſome of the moſt ſalutary inſtructions of the word of God. They conceive, that in ſome things it is calculated to prevent the happineſs of man, and were ſome of the reſtraints which it lays upon them removed, revelation would be more acceptable, and the Chriſtian religion more palatable to the taſte of mankind at large. From what ariſes either the open contempt which men ſhew to religion, or the inward diſcontent which ſome of its profeſſed friends entertain againſt it, but from its direct oppoſition to their corrupted taſte and opinion? It bridles every unruly luſt. It checks and reproves every perverſe diſpoſition. It reprobates every vicious practice. Like its great Author, it is holy, juſt, and good; but men are carnal, ſenſual, deviliſh. Allow them the gratification of every unhallowed deſire; allow them every indulgence in opinion and in practice; allow them to roll ſin as a ſweet morſel under their tongue, and againſt your ſyſtem of religion no charge of ſeverity will be produced; but publiſh the whole counſel of God, and they reply, "Lord, we know, that thou art an hard man,

" reaping where thou haſt not ſown, and ga-
" thering where thou haſt not ſtrawed." Now, if this be the caſe with many who admit this revelation to be from God, and the Chriſtian religion to be from heaven, what oppoſition is to be expected from thoſe who are total ſtrangers to the true God, and to the only rule of faith and manners? Shall it be expected, that they who are given up to every cruelty and vice, and to work all uncleanneſs with greedineſs, will embrace a religion which ſtrikes directly againſt the whole of their practice, and natural propenſities, that have never been curbed by any law? Their taſte and opinions are not only in favour of idolatry, but of vices which diſgrace humanity and religion; theſe have been confirmed by habit, and general practice; and ſhall it be expected, that they who are thus inured to vice, will, through the mere perſuaſions of men, learn to do well? Is it not natural to ſuppoſe, that, till they experience greater pleaſure in religion than they receive from the practice of ſin, that they will ſtill continue in their courſe of wickedneſs? Man cannot confer this enjoyment, neither can he effectually perſuade others to believe, that the pleaſures of religion ſurpaſs all others: In this

work, the help of God is neceſſary, for in his hands are the hearts of all men: "Awake, "awake, put on ſtrength, O arm of the "LORD."

When the Chriſtian religion is ſo oppoſite to the corrupted taſte and opinions of men; and when the Heathens are inclined to follow, without reſtraint, the indulgence of every wickedneſs, and, no doubt, to reſiſt with firmneſs every attempt that is made to reclaim them, divine aid is neceſſary, to render ſucceſsful our endeavours to enlighten them. Under divine aid, the ſtout-hearted, and far from righteouſneſs, the ſimple, the fool, and the ſcorner, will yield to the meſſengers of the Moſt High; they will bow before the living God, and ſay, "Be-"hold we come unto thee, for thou art the "Lord our God."

5. The aid of divine power is neceſſary to the propagation of Chriſtianity; for, agreeable to the views of men, the preaching of Chriſt crucified is not calculated to gain followers.

This doctrine was to the Jews a ſtumbling block, and to the Greeks fooliſhneſs; if by theſe two nations it was treated with contempt, the only two nations under heaven who could then be expected, either from their religious

inſtitutions, or their learning, to underſtand the ſcriptures; what is to be expected of thoſe whoſe minds are ſtill totally blinded by the god of this world? Can you expect, that men will become the followers of him who was crucified in ignominy and diſgrace? Will men conſent to put themſelves under the government of one who was put to death ſo many hundred years ago? To this, the perſuaſions of men cannot influence them; but, JEHOVAH tells us how they will ſubmit, "Not by might, "nor by power, but by my Spirit, ſaith the "LORD."

The death of Chriſt had ſo ſhaken the faith of the diſciples themſelves, that they doubted of his accompliſhing the redemption of Iſrael. "We truſted, that it had been he who ſhould "have redeemed Iſrael; and beſides all this, to "day is the third day ſince theſe things were "done." If to theſe men the death of their Maſter was an unfavourable circumſtance, what can be expected of thoſe who were never prepared for the Chriſtian diſpenſation, either by prophecy, or the nature of their religious inſtitutions? The preaching of Chriſt crucified, inſtead of commanding their belief, or gaining eſteem, will inflame their jealouſy, and

increaſe their doubts; and, as miracles are not to be expected, even the producing of the ſacred oracles will create ſuſpicions of their authenticity. What then is to be done? Will the work fail? Or will the miſſionaries have no powerful atteſtation to the truth, that Chriſt crucified is the power and the wiſdom of God? Under divine aid, the work will not fail; and, we hope, the miſſionaries will have credentials of their miſſion, in the hearts of the people, " writ-" ten not with ink, but by the Spirit of the living " God." Without divine influence, the humble doctrine of Chriſt crucified, will be treated with contempt; but attended with divine influence, that doctrine, which is the ſubſtance and glory of Chriſtianity, " will make the dumb to " ſing, and the lame man to leap as an hart."

Turn your eyes to the land of Midian, there you behold Jethro's ſhepherd, with his crook in his hand, repairing to Egypt, to combat the hoſt of Pharaoh, and ſet a nation of priſoners free. To a man ignorant on whoſe commiſſion he went, the ſcheme was ridiculous and abſurd. But that ſame crook made the whole Egyptian nation to tremble; collected round it a vaſt people, at the head of whom the ſon of Amram marched out of the kingdom, bearing

before them the inſtrument and enſign of their triumph. In him you behold a figure of your miſſionaries, ſent to ſubdue the world unto Chriſt. Their perſons and their meſſage may be treated with contempt, by the wiſe, and by the great, as unfit inſtruments to reſcue the Heathen world from darkneſs; but under the banner of God, they will make the man of ſin to tremble, put the dragon and his hoſt to defiance. "One ſhall chaſe a thouſand, and "two put ten thouſand to flight." You behold Jeſus himſelf ridiculed, and his croſs made an object of contempt; men did not ſee in the humbled Jeſus the glory and honour neceſſarily attached to his character; they conſidered him, when carrying his croſs to Calvary, as a miſerable malefactor, bearing, to the place of execution, the inſtruments of death; but JEHOVAH, and the elect of God, beheld the Captain of ſalvation aſcending an eminence, to erect the ſtandard of his kingdom. "Ho-"ſanna to the Son of David: bleſſed is he that "cometh in the name of the Lord, Hoſanna "in the higheſt."

I now proceed to obſerve,

II. That fervent prayer unto God, is one neceſſary mean to promote the propagation of Chriſtianity.

The prophet prays earneſtly, that God would ariſe for the help of his people, and recover them from the power of their enemies: "Awake, awake, put on ſtrength, O arm of "the LORD:" The work was of leſs importance, and attended with leſs difficulty, than is the converſion of the world to Chriſtianity; much more, in the preſent caſe, is fervent prayer unto God neceſſary. To go forth in the cauſe of God, againſt millions of oppoſers from earth and hell, without ſeeking divine counſel and direction, is preſumption in the extreme. Violent oppoſition is expected from the powers of darkneſs, and the paſſions of men; ſafety and ſucceſs are ſecured only by God, and to him our applications ought to be frequent, fervent, and ſincere. If the work is of God, he will pour into every heart, engaged in it, the ſpirit of grace and ſupplication; but if it be of man, it will come to nought.

"Acknowledge him in all thy ways, and he "will direct thy ſteps." Behold Amalek contending with Iſrael in Rephidim; thoſe uncircumciſed people ſhall ſurely ſoon be diſcomfited before the people of the Lord—No—Iſrael was in danger of being put to the worſe; but Moſes prayed till the going down of the ſun, and

Amalek was diſcomfited. Like Aaron and Hur, with Moſes on Horeb, we muſt, if we would ſucceed, ſtrengthen one anothers hands in fervent prayer unto God. "O God, how long "ſhall the adverſary reproach, ſhall the enemy "blaſpheme thy name for ever? Have reſpect "unto the covenant, for the dark places of the "earth are full of the habitations of cruelty. "Ariſe, O God, plead thine own cauſe. "Awake, awake, O arm of the LORD; awake, "as in the ancient days, in the generations of "old."

The means that have already been uſed have met with ſucceſs far beyond expectation. Much money has been collected.——A conſiderable number of miſſionaries have preſented themſelves, and every thing is now ready for carrying the plan into execution.* But have our applications to God kept pace with our other exertions? Alas, if we have conſidered all probable human means ſufficient, our labour is in vain; we ſpend our ſtrength for nought, and our money for that which profiteth not. Having ſo many promiſes and predictions, reſpecting the converſion of the Gentiles, which are plain

* The London ſociety is already provided with 30 miſſionaries, and their funds amount to more than £.10,000.

inſtructions to our duty, who, that is concerned for the glory of God, and the happineſs of men, will reſtrain prayer? "My "bowels, my bowels, I am pained at my very "heart, my heart maketh a noiſe in me, I can-"not hold my peace."

We flatter ourſelves the work is of God, from the comfortable effects it has already produced. The hearts of men are enlarged in praying for its ſucceſs. It is an obſervation that has often been made, That when God intends to beſtow a bleſſing, he enlarges the heart to pray for it. That a ſpirit of prayer, for the converſion of the Heathen, is now poured out, is well known to you all. How beautiful are the fruits of true benevolence, when allowed to grow unhurt by human artifice, or unſkilful culture?—mankind are cemented—the worſhippers in different temples join in one ſociety; and with one heart, and one mind, bow before the God of heaven, mutually intereſted in this moſt important work.—Auſpicious dawn of a more illumined period of peace and brotherly love.—Let the example affect your hearts;—let it be a token to you for good, that you are encouraged to pray for ſucceſs to the miſſionary ſocieties. Ye have

heard that Chriſtians of different denominations frequently meet for prayer in the metropolis of the neighbouring kingdom. Ye have heard what concord prevails, and what pleaſure their devotional exerciſes afford them. —But you have an example of the ſame kind before your eyes, which ought to ſtir you up to fervent prayer in behalf of the Heathen who are yet in darkneſs, and dwelling in the region of the ſhadow of death. You ſee in this city miniſters and private Chriſtians of different denominations, uniting in prayer and ſupplication for the divine bleſſing to attend this laudable attempt. You ſee theſe men intereſted in the cauſe of God; men who have not learned their divinity, merely in the ſchools of their ſectaries, but at the feet of Jeſus of Nazareth, breathing love to one another, compaſſion and kindneſs to their fellowmen. The benevolence of the goſpel expands their ſouls—they are not merely attached to the ſociety to which they belong—their hearts now encompaſs the globe, and with the moſt glowing and ardent deſire for the ſalvation of men, they raiſe their voices in ſupplication and prayer to the throne of God. This is one neceſſary mean to the propagation of Chriſtianity:

" Awake, awake, put on ſtrength, O arm of the " LORD."

III. God's powerful interpoſitions in behalf of his people, in times paſt, are encouragements to us, that he will yet diſplay his power, and plead his own cauſe. " Awake, as in " the ancient days, in the generations of old."

Behold Iſrael in the moſt wretched circumſtances in Egypt; depreſſed and ſuffering under the moſt cruel tyranny; incapable of a ſucceſsful revolt from the power of their oppreſſors.—Is all hope concerning them cut off?—Are they doomed to perpetual wretchedneſs and ſlavery? No—God has appointed its bounds that they cannot paſs.—He has limited the period of their ſorrow.—The time draws nigh for their deliverance.—The heavens ſmile on the land of Goſhen; and in the deſert of Midian, by the mount of Horeb, the proclamation of their releaſe is publiſhed. " I have ſurely " ſeen the affliction of my people, I have " heard their cry, I know their ſorrows, and " am come down to deliver them." With a ſtrong hand, and a ſtretched out arm, he delivered them; he diſplayed his great power, and reigned over all them who ſought to lead them captive.

Turn your eyes to the wilderneſs and the ſolitary place, you behold millions of your fellow-mortals in the moſt wretched ſervitude to the devil, the world, and the fleſh; incapable of caſting off the yoke, or of burſting the bands of their confinement aſunder. Behold the aſpect of Providence towards thoſe darkened nations; is it not favourable and kind?—Hear the voice of Providence; is it not uttering the ſame language? "I have ſeen, I have ſeen "the affliction of my people, and am come "down to deliver them. The wilderneſs and "the ſolitary place ſhall be glad, the deſert ſhall "rejoice and bloſſom as the roſe; in the wil-"derneſs ſhall waters break out, and ſtreams in "the deſert; the parched ground ſhall become "a pool, and the dry land ſprings of water." Say to them, "Ariſe, ſhine, for thy light is "come, and the glory of the Lord is riſen "upon thee." Go to this ſpiritual Egypt, proclaim, and ſay, "I AM hath ſent me unto "you." Gather the people from every corner of the land, and conduct them ſafely through this wilderneſs to the land of promiſe.

To bring into view the many diſplays of divine power in behalf of Iſrael, their number and greatneſs exceed our knowledge and cal-

culation; but they are all encouraging unto us, that he will yet ariſe and plead his own cauſe.

Behold his operations among the Heathen in the days of the apoſtles; by their unwearied labours, Chriſtianity was ſpread over a conſiderable part of the world: Their ſound reached to the world's end; and, "God bare them "witneſs with ſigns, and wonders, and with "divers miracles, and gifts of the Holy Ghoſt." Such a teſtimony to our miſſion among the Heathen we do not expect; but when God has ſo powerfully favoured the cauſe in times paſt, we are encouraged to hope, that his arm will put on ſtrength, as in ancient days, that he will yet ariſe and plead his own cauſe. We go forth, in this cauſe, in the name of the living God, the Lord of hoſts; and let what he has already done ſtimulate us to perſevere in our exertions, till he make his name a praiſe in the earth. How unlikely was it, that Iſrael would have been reſtored to the pleaſant land, or again have worſhipped the Lord, in his holy mount at Jeruſalem? How unlikely, that they would ever have repaired the ancient city, or rebuilt a temple to the Lord? But "ſtronger "was he that was for them, than all they that

" were againſt them." Go, ſays he, to Haggai, and encourage Zerubbabel, Joſhua, and all the people to work, " for I am with you, ſaith " the Lord of hoſts." This, with other powerful interpoſitions, encourage us to hope, that he will awake, as in ancient days, and come to our help, in ſending the goſpel of ſalvation to the Gentiles. Ye, my friends, are called to build a temple to the Lord in a foreign land; be ſtrong and work. The ſilver and the gold are his; from the treaſures of the benevolent ye will have a rich ſupply. The hearts of all men are in his hand; he can furniſh you with miſſionaries to bear his name among the Gentiles.

IV. The deplorable condition of our fellowmen calls for our more fervent prayers in their behalf. " *Awake*, *awake*, put on ſtrength, O " arm of the LORD."

The prophet, affected with the condition of his people, with great earneſtneſs of mind, repeats his prayer: " *Awake*, *awake*, put on " ſtrength, O arm of the LORD; *awake*, as in " the ancient days, in the generations of old."— " For Zion's ſake I will not reſt, and for Jeru- " ſalem's ſake I will not hold my peace, until " the righteouſneſs thereof go forth as bright-

" neſs, and the ſalvation thereof like a lamp " that burneth."

The Heathen are repreſented as ſitting in darkneſs, and dwelling in the region of the ſhadow of death; and if we are ſuſceptible of the feelings of humanity, we muſt exert ourſelves for their relief. Ye are ignorant of their wretchedneſs, for ye have never known that ſtate to which, through a lapſe of ages, they have been reduced.—Your lines have fallen in pleaſant places—By you the voice of ſalvation is heard—The day has dawned, and the glory of the Lord ariſen upon you. But turn your eyes to thoſe regions of darkneſs, you ſee millions of precious ſouls totally ignorant of the true God, aliens from the commonwealth of Iſrael, and ſtrangers to the covenants of promiſe—Ignorant of the God that made them, and of the worſhip that is due to him. Idolatry is all the divine ſervice they are acquainted with, and vice, which that idolatry patroniſes, is all the happineſs they purſue. Can you enjoy the benefits of redemption; can you exerciſe the hope of eternal life, and be indifferent to their condition? No, if the love of God is ſhed abroad in your hearts, by the Holy Ghoſt, you will fervently pray, that God would ſtir up his

ſtrength and his might, and come and ſave them. There is no ſalvation for them but in Chriſt; all who call upon the Lord, and believe in him ſhall be ſaved; " but how ſhall they " call on him, in whom they have not be- " lieved, how ſhall they believe on him, of " whom they have not heard, how ſhall they " hear without a preacher, and how ſhall they " preach except they be ſent?" Let this awaken you to intercede with God in their behalf, and to perſevere in prayer, until " the Spirit be " poured upon them from on high, and the " wilderneſs become a fruitful field, and the " fruitful field be counted for a foreſt." God hath promiſed, " to lift up his hand to the " Gentiles, and ſet up his ſtandard to the peo- " ple." He hath given Chriſt a light to " the " Gentiles, that he may be his ſalvation to " the ends of the earth." If you have any confidence in the divine promiſe; if you are concerned for the ſalvation of mankind; if you are intereſted in the honour of Chriſt, and the glory of his kingdom, you will pray without ceaſing, you will allow yourſelves no reſt, until you find, in theſe nations of idolatry, a place for the ark of the living God to reſt in. That man has not yet known the value of a ſoul

who is not affected with the deplorable condition of the Heathen, and praying unto God for their deliverance. Let your ſouls, as on eagles wings, aſcend to the throne of grace, and ſurveying, from their exalted ſtation, the deplorable condition of the Heathen world, you cannot leave the mercy-ſeat till you obtain for them a releaſe.

I ſhall now conclude the diſcourſe, and again put you in mind,

That without God we can do nothing. "Except the Lord build the houſe, they labour in "vain that build it; except the Lord keep the "city, the watchman waketh but in vain." Except the Lord diſplay his power, all the exertions of men are vain. Except the Spirit of the Lord go forth, as a ſpirit of counſel and of might, of underſtanding and of the fear of the Lord, all the wiſdom which this age of ſcience can produce, all the riches which the Eaſt or Weſt can furniſh, will prove ineffectual means. "Awake, awake, O arm of the LORD; "awake, and put on ſtrength, as in the ancient "days, in the generations of old; for without "thee we can do nothing."

2. I would exhort you to make a proper

improvement of the zeal which in theſe days has been ſtirred up.

All who have intereſted themſelves in the glorious undertaking of ſending the goſpel to the Heathen, and whoſe hearts the Lord hath opened to know the riches of divine grace, have experienced much of the joys of religion. While they have looked with earneſt and longing expectation, for the riſing of the Sun of righteouſneſs, on the benighted world of Heathens, he has riſen upon themſelves.—They have felt his comforting influences. Religion has been revived in them, and the benevolence of Chriſtianity has rewarded itſelf in the hearts of thoſe who have exerciſed it. Who have not been animated in their devotions, while contemplating the riches of ſovereign grace toward man? What ſoul has not been elevated to heaven, in the joyful proſpect of beholding a numerous race of Pagans flocking to the ſtandard of Chriſtianity, and joining the tribes of God to aſcend the hill of Zion? What heart is not affected with the thought, that ſo many are zealouſly engaged in the behalf of millions of thoughtleſs creatures, who are, at this moment, ignorant of the aſylum of mercy that is rearing for them? Ignorant that theſe

hearts glow with affection for their welfare—ignorant that the tear of ſenſibility and compaſſion has been ſhed for them—ignorant that a whole nation of ſaints is moved, under the reſolution of ſending to them the tidings of ſalvation.

Ye, we hope, are not ſtrangers to that zeal, which, in theſe days, has been experienced. Preſerve your zeal in exerciſe. Communicate it to all your brethren in Chriſt. Kindle it up in the hearts of the riſing hopes of our Iſrael, that, if Providence does not complete any part of the glorious purpoſe in your day, your children may riſe up to proſecute it after ye are gone; and thus, from generation to generation, it will be kept in view, till the end is at laſt obtained. Perhaps it may be left to the generation that is to ſucceed, in times of greater peace, as in the days of David's ſon, to build this temple to the Lord God of Iſrael. In the mean time, do ye ſtrengthen each other's hands, and encourage each other's hearts, in the work of the Lord. Your own perſonal advantage will be promoted, the religion of your family will flouriſh, and the vineyard of the Lord, in theſe lands, will appear indeed as

the garden of the Lord, diſplaying to advantage the beauties and the fruits of holineſs.

3. I would encourage you to hope, from the divine promiſes, that all nations will be turned unto God. This event ſhall take place whether the preſent attempts be ſucceſsful or not. "The kingdoms of this world, ſhall be-
"come the kingdoms of our Lord Jeſus Chriſt.
"Heaven and earth may paſs away, but God's
"word cannot fail. Hath he ſaid it, and will
"he not do it, he hath ſpoken, and will he
"not make it good?—The wilderneſs and the
"ſolitary place ſhall be glad for them; the
"deſert ſhall rejoice and bloſſom as the roſe.
"Behold, your God ſhall come with vengeance,
"even God with a recompenſe, he will come
"and ſave you: Then the eyes of the blind
"ſhall be opened, and the ears of the deaf ſhall
"be unſtopped: Then ſhall the lame man leap
"as an hart, and the tongue of the dumb ſing;
"for in the wilderneſs ſhall waters break out,
"and ſtreams in the deſert: The parched ground
"ſhall become a pool, and dry land ſprings of
"water.——I the Lord have called thee in
"righteouſneſs, and will hold thine hand, and
"will keep thee, and will give thee for a co-
"venant of the people, for a light unto the

" Gentiles, to open the blind eyes, to bring out " the priſoners from the priſon, and them that " ſit in darkneſs out of the priſon houſe.——" Sing, O barren, thou that didſt not bear; break " forth into ſinging, and cry aloud, thou that " didſt not travail with child; for more are the " children of the deſolate, than of the married " wife, ſaith the Lord." Do not theſe promiſes encourage you to look forward with certainty, that the bleſſed day ſhall arrive, when God ſhall be one, and his name one over all the earth? You look forward, in hope, that its dawn is at hand—that the ſhadows are diſperſing—that divine love is now preparing an high-way in the deſert, for the illuſtrious diſpenſations of grace.

Can there be a more ſublime object preſented to your view, than Jeſus, the preacher of righteouſneſs, ſtationed on the top of a mountain for his pulpit, as if all creation was to form the auguſt auditory, and every nation liſten to his voice?—He uttered his voice.—The ſound has reached our ears.—It is ſtill extending, and will extend, till the iſles of the ſea, and the nations of the Gentiles ſubmit to his law. Canaan was not all his kingdom, nor the tribes of Iſrael, collected in a temple, the ſole ſubjects of his

government.—He looked beyond the confines of Judea, and beheld princes coming out of Egypt, and Ethiopia ſtretching out her hands unto God. He beheld his kingdom extending from ſea to ſea, and from the river to the ends of the earth. He beheld them that dwell in the wilderneſs bowing before him, and his enemies licking the duſt. He beheld the kings of Tarſhiſh and the iſles bringing preſents, the kings of Sheba and Seba offering gifts; kings falling down before him, and all nations ſerving him. "His name ſhall endure for ever; his name "ſhall be continued as long as the ſun: men "ſhall be bleſſed in him, and all nations ſhall "call him bleſſed. Bleſſed be the Lord God, "the God of Iſrael, who only doth wondrous "things: And bleſſed be his glorious name for "ever; and let the whole earth be filled with "his glory: Amen, and amen."

4. I now call upon all the people of God to unite in this glorious undertaking.

Who is upon the Lord's ſide? To whatever branch of Chriſt's family he belongs, let him now ſtand forth to the help of the Lord againſt the mighty. It is not the cauſe of a party you are called to promote: It is the cauſe of God. It is the preſent and eternal good of

your fellow-men. All the articles, concerning which you differ, ought not to ſlacken your hands in a work concerning which you are all agreed. Do not the Heathen need the goſpel? Is it not in your power to ſend it to them? Ought you not to make the attempt? Does difference in your religious profeſſion prevent you from uniting in ſupport of the ſame charitable inſtitution? I hope not; will it prevent you from a more laudable work, the preaching of ſalvation to periſhing ſouls, and erecting, for the miſerable, inſtitutions of mercy? If it does, be ſuſpicious that the benevolence of Chriſtianity has not yet tempered your minds; your love is confined to a principle and a party, which is inconſiſtent with the nature of the religion of Jeſus. You can unite in ſupplicating heaven for a bleſſing on your common food; you can unite in the houſe of mourning, in ſupplicating heaven for a recovery of the diſtreſſed; and, what proportion is there betwixt theſe exerciſes, and this laudable attempt to reſcue millions of creatures from perdition? Who is there, that is actuated by pure love to Chriſt and the ſouls of men, that dare be ſhackled by party prejudice from putting his hand to the Lord's work? Who will venture to ſay, that his boſom glows

with love to the ſouls of men, if he confine his attachments and exertions within the circle of a party? Diſentangle yourſelves from theſe fetters, and burſt theſe bands aſunder.

They that are ſent forth to enlighten the Heathen, go not to propagate the cauſe of a party, but the cauſe of God. They go not to impoſe on men the peculiar opinions of any denomination, but to inſtruct them in the oracles of God. They carry not with them the teſtimony of a ſect, but "the teſtimony of Jeſus," and "the record of God, which is, that he giveth "unto us eternal life, and this life is in his Son." I proclaim then unto you, what Moſes proclaimed to all the tribes of Iſrael, when he commanded them to contribute for the erecting of the tabernacle: All ye tribes of Iſrael, "This "is the thing which the Lord commanded, "ſaying, Take ye from amongſt you an offer- "ing unto the Lord; whoſoever is of a willing "heart, let him bring it, an offering of the "Lord; gold, and ſilver, and braſs." I alſo proclaim in the words of Moſes, to thoſe whom the Lord hath prepared as miſſionaries for the work; out of all the tribes of our Iſrael, "E- "very wiſe-hearted among you, ſhall come and "make all that the Lord hath commanded."

Who, that is intereſted in the cauſe of God, will loſe this opportunity of ſhowing his zeal for it? Who will not come forward and throw into the Lord's treaſury for the building of his temple? Who will not unite in earneſt ſupplications unto God, "Awake, awake, put on "ſtrength, O arm of the Lord; awake, as in "the ancient days, in the generations of old?" Go on ye who have engaged in this work; go on in the ſtrength of God, and if you have not the happineſs of beholding it proſper in your day, you have the bleſſed aſſurance that it will proſper, and that the gates of hell ſhall not prevail againſt it. You have the bleſſed aſſurance, that the rod out of the ſtem of Jeſſe, and the branch out of his roots, ſhall be exalted on the tops of the higheſt mountains—be beheld by all, and there ſtand an enſign of the people, to which the Gentiles from all quarters of the world ſhall repair. Bleſſed, bleſſed are ye, if ye ſhall be the remote inſtruments of turning many to righteouſneſs: "Ye ſhall ſhine as the bright-"neſs of the firmament, and as the ſtars for "ever and ever."—"In that day ſhall ye ſay, "praiſe ye the Lord, call upon his name, de-"clare his doings among the people, make "mention that his name is exalted: Sing unto

" the Lord, for he hath done excellent things;
" this is known in all the earth. Cry out and
" ſhout thou inhabitant of Zion, for great is
" the Holy One of Iſrael in the midſt of
" thee."

" HALLELUIAH, HALLELUIAH, THE
" LORD GOD OMNIPOTENT REIGNETH."

APPENDIX.

AS ſo many thouſands of God's people feel themſelves deeply intereſted in the proſperity of the Miſſionary Society, we eſteem it our duty to communicate to our readers a circumſtantial account of the public ſervices, and other proceedings of that body, at their FIRST ANNUAL MEETING, which was held at London, on Wedneſday, Thurſday, and Friday, the 11th, 12th, and 13th of laſt month.

We recollect, with ſatisfaction and thankfulneſs, the general pleaſure which was diffuſed throughout the kingdom, by the large account we preſented of the meetings held in September laſt, when the foundation of this noble work was laid; and we truſt that our readers will derive no leſs delight from the following particulars reſpecting the riſing edifice, which becomes, every day, an object of increaſing magnitude and attention.

TABERNACLE.

THE firſt public devotional ſervice was held at the Tabernacle, on Wedneſday morning, and commenced by ſinging the 24th Hymn of the Miſſionary Collection, which was read by the Rev. Mr. Mark, of Weathersfield, in Eſſex. Solemn prayers, imploring the Lord's preſence and direction, was then offered up by the Rev. Mr. Barker, of Deptford; who alſo read the 49th chapter of Iſaiah. This was followed by the 14th Hymn, which was given out by the Rev. Mr. Gilbert, of Heathfield, Suſſex. The Rev. Mr. Boden, of Hanley, offered up the general prayer. The 8th Hymn was read by the Rev. Mr. Buck, of Sheerneſs; which was ſucceeded by the Sermon, preached by the Rev. Mr. Lambert of Hull, in Yorkſhire, from Iſaiah, xix. 23, 24, and 25th verſes. "In that day ſhall there be a highway out of Egypt to Aſſyria; and the Aſſyrian ſhall come into Egypt, and the Egyptian into Aſſyria, and the Egyptian ſhall ſerve with the Aſſyrians.——In that day ſhall Iſrael be the third with Egypt and with Aſſyria, even a bleſſing in the midſt of the land: Whom the Lord of hoſts ſhall bleſs, ſaying, Bleſſed be Egypt, my people, and Aſſyria the work of my hands, and Iſrael mine inheritance." After Sermon, the 5th Hymn was given out by the Rev. Mr. Cottam, of Briſtol Hot-wells; and the Rev. Mr. Gardner, of Cambridge, concluded the ſervice with prayer.

SPA FIELDS CHAPEL.

THE general meeting of the ſubſcribers and friends to this Inſtitution, was held in this commodious and elegant place of worſhip, at 4 o'clock in the afternoon. The buſineſs was preceded by a Hymn to the Holy Spirit, taken from the Rev. Mr. Whitefield's collection. The Rev. Mr. Bogue, of Goſport, was voted into the chair, who prayed for the Lord's gracious preſence. The original PLAN of the Society, was read by Mr. Shrubſole, one of the Secretaries; and a large REPORT of the proceedings of the Directors, from the commencement of the Society to that day, was read by the Rev. Mr. Love, the other Secretary: this Report obtained the univerſal approbation of the company, and a vote of thanks was paſſed to the Directors for their zeal and aſſiduity in forwarding the important buſineſs of the Society.

From the Report, juſt mentioned, it plainly appeared to the Members preſent, that the Miſſionaries, intended to be ſent to *Otaheite*, and other Iſlands of the South Seas, cannot be conveyed, with any propriety (if at all) except in a veſſel belonging to the Society: The following important reſolution, which had been previouſly and maturely conſidered by the Directors, was paſſed with perfect unanimity—

"That a Miſſion be undertaken to Otaheite, the friendly Iſlands, the Marqueſes, and the Pelew Iſlands, in a ſhip belonging to the Society, to be commanded by Captain Wilſon, as far as may be practicable and expedient."

The idea of the great expence attending the purchaſe and employment of a ſhip ſolely for the conveyance of Miſſionaries, had, previous to the general meeting, occaſioned an heſitation in the minds of ſome valuable friends. But the Directors having ſtated the great difficulties of every other mode of conveyance, the proſpect of being able to viſit not Otaheite only, but ſeveral other Iſlands with the invaluable bleſſing of the Goſpel, in one voyage; it is with pleaſure we reflect, that the above reſolution was unanimouſly adopted as a meaſure highly expedient, and beſt calculated to promote the great objects of the miſſion.

The powers of the Directors, choſen in September laſt, having, according to the plan, now ceaſed, the Society proceeded to a new election; when all the old Directors, except thoſe who declined, were re-choſen; each name being ſeparately propoſed, and ſeveral additions made to the former liſt. Among the latter were *Captain Wilſon*, (the gentleman who ſo nobly offered to command the veſſel, and whoſe preſence on this occaſion afforded ſingular pleaſure to the company) together with ſeveral other Gentlemen and Miniſters in various parts of England, Scotland, and Ireland, whoſe local ſituation, as well as abilities, may render eſſential ſervices to the Society

Several other regulations and reſolutions were made, which we ſuppoſe will be detailed in the account intended to accompany the publication of the Sermons.

SURRY CHAPEL.

ON Thurſday morning, at half paſt ten, a very numerous congregation aſſembled at this place. The prayers of the Eſtabliſhed Church were read by the Rev. Mr. Hill. The Rev. Mr. Atkinſon, of Ipſwich, gave out the 12th Hymn; after which the Rev. Mr. Kingſbury, of Southampton, prayed. The Rev. Mr. Douglas, of Chelmsford, read the 23d Hymn. The Rev. Mr. Pentycroſs, of Wallingford, in Berkſhire, preached on a text happily appropriate to the firſt grand object in view—Iſaiah xliii. 6. "I will ſay—to the SOUTH, Keep not back." After Sermon, the 9th Hymn was given out by the Rev. Mr. Bowden, of Tooting; and the ſervice was concluded by the Rev. Thomas Gardner, whoſe prayer, on this ſolemn occaſion, was rendered peculiarly affecting to the whole congregation, from the conſideration of his being one of the Miſſionaries, a circumſtance that had been previouſly intimated by Mr. Hill. It might be plainly perceived how much the ſpirit of prayer was drawn forth in behalf of theſe devoted ſervants of Chriſt: and encourages us to hope that the Church of God will not fail to hold up their hands by inceſſant prayer.

TOTTENHAM COURT CHAPEL.

IN the evening ſervice of this day, prayers were read by the Rev. Mr. Edwards, curate of the chapel. The Rev. Mr. Bond, of Oulton of Norfold, gave out the 14th Hymn. The Rev Dr. Hunter, of London, prayed. The Rev Mr. Clark. of Trowbridge, read the third Hymn; after which the Rev. Mr. Jay, of Bath, preached on the 72d Pſalm, 19th, and 20th verſes. "And bleſſed be his glorious name for ever: and let the whole earth be filled with his glory; amen and amen. The prayers of David the ſon of Jeſſe are ended." After Sermon, the Rev. Mr. Joſs, of London, gave out the 5th Hymn, and the Rev. Mr. Hey, of Briſtol, concluded the whole with prayer.

ZION CHAPEL.

ON Friday morning, a very large congregation being aſſembled at this ſpacious place, the prayers of the church were read by the Rev. Dr. Haweis. The Rev Mr. Yockney, of Staines, gave out the 1ſt Hymn. The Rev. Mr. Poore, of Chicheſter, prayed. The Rev. Dr. Duncan, of Winbourne, Dorſet, read the 8th Hymn: The Sermon was delivered by the Rev. Mr. Jones, of Langan, in Wales, from Judges, chap. vii. verſe 2. "And the Lord ſaid unto Gideon, The people that are with thee, are too

many for me to deliver the Midianites into their hands." The Hymn after Sermon, (the 2d in the collection) was given out by the Rev. Mr. Miller, of High Wycombe; and the Rev. Mr. Ray, of Sudbury, concluded the ſervice by prayer.

All theſe public ſervices were attended by very numerous congregations; which cannot, *now*, be attributed to the power of novelty, but to the magnitude of the object in view—an object certainly of the laſt importance; and which, unlike moſt others, becomes more intereſting and more deſirable, by repeated and long continued attention. It is but juſtice to the preachers, to ſay, that their texts were happily choſen, and their diſcourſes well adapted to forward this good work; they were maſterly, ingenious, and impreſſive: but we forbear to commend; the public will ſoon have opportunity of judging for themſelves. The number of Miniſters of various denominations was, we think, conſiderably greater than laſt year. The front ſeats of the galleries, in the largeſt places, were inſufficient for their accommodation; many of them had come from great diſtances, a ſecond time, on this important errand; and from their unabated zeal in this glorious cauſe, we truſt, through their inſtrumentality and extenſive influence, the ſpirit of miſſionary zeal will pervade every Britiſh Church, and every Chriſtian boſom; will extend itſelf to the Dutch, German, American, and all other Proteſtant churches; till the whole profeſſing world, burning with fervent love, ſhall, with unremitting aſſiduity, labour to ſpread abroad, in every heathen land, the ſweet ſavour of the Redeemer's name; till all the promiſes, on which he has cauſed us to hope, ſhall be accompliſhed, and his ſaving knowledge cover the whole inhabited globe.

On Friday evening at 6 o'clock, the laſt general meeting of the Society was held in the large room of the Caſtle and Falcon, when the Rev. Mr. Ray, of Sudbury, having been voted in the chair, commenced the buſineſs of the evening by prayer. Our limits will not admit of a full detail of the tranſactions of this meeting; but we mention with pleaſure ſeveral *memoirs* written by various gentlemen, propoſing miſſions to Surat, Madagaſcar, the Weſt Indies, and the northern ſhore of the Caſpian ſea.

Many thanks are due to theſe gentlemen, and particularly to one of the Directors, for his geographical communications, eſpecially for a very large chart of the whole Pacific Ocean. What an extenſive field was, this evening, opened to the view of the Society! How did every heart bound with joy, in the hope and proſpect of being inſtrumental in conveying our glorious Goſpel to benighted millions of periſhing men. We are ſorry we cannot preſent our readers with theſe valuable papers. Sure we are, that the ſcenes, now opening all around us, are ſo pleaſing and animating, that they cannot but ſecure the continuance of that liberality, which has al-

ready ſwelled the funds of the Society to more than *ten thouſand pounds*. But what is that ſum, when it is conſidered how much work lies before the Society? We deſpair not. The ſilver and the gold are the Lord's. He who *permits* the worſt of men to laviſh millions on unworthy objects, has already given a bleſſed ſpecimen of his gracious power in opening the hearts and hands of his own people; and we are confident that this great work, however widely extended, will never fail for lack of pecuniary aid.

Various letters were read from Scotland, where Societies, having the ſame object in view, intend to act either ſeparately as Miſſionary Societies there, or jointly with that in London. One of them propoſes to ſend Miſſionaries of their own to the *Pelew Iſlands*, in the ſhip intended for Otaheite and other Southern Iſles. Theſe letters afforded a high degree of ſatisfaction to the company, as appeared by the following reſolution, which was paſſed with perfect unanimity and loud applauſe.

Reſolved, " That this Society receives, with great ſatisfaction, the letters which have now been read from their Chriſtian Brethren in Scotland, and appoint their Secretary, Mr. Love, to ſignify their cordial aſſent to the propoſals they have made of correſpondence, union, and co-operation.

The gentleman, who ſeconded the motion for this reſolution, obſerved, that it was near ninety years ago ſince the legiſlature of this country paſſed the act of union, whereby both kingdoms became one, in a *political* and commercial ſenſe; but, ſaid he, " It was not till this night, and by this reſolution, that the union was perfected; the union is now complete; a *ſpiritual* union has taken place, far more important and glorious than the former." Burſts of applauſe indicated the pleaſing power of brotherly love, and how juſtly it was ſaid on a former occaſion, that we attended the funeral of bigotry.

Thus concluded the firſt annual meeting of the Society. A meeting of the ſame kind is intended to be held on the ſecond Wedneſday in May of each ſucceeding year: and may every ſuch anniverſary be as reſpectably attended, as happily conducted, and as peaceably concluded! May future years produce the bleſſed news of great ſucceſs, and new ſchemes and plans of more extenſive uſefulneſs! *Glory be to God in the higheſt!*

To the Friends of the Miſſionary Society.

The proſperity which has attended our miſſionary efforts having greatly enlarged the magnitude of the ſcale in which we now have determined to proceed, and thirty miſſionaries, or more beſides wives and children, being voted to make more ſettlements than one on different ſpots of the South Sea, we are now very actively en-

gaged in furniſhing them with neceſſaries for their voyage and future abode. Some of our friends have already come forward with their offerings for this temple of our God; and that others may have an opportunity of following their good example, we ſubjoin the following liſt of articles, which are much wanted, either for the uſe of the Miſſionaries themſelves, or to procure the neceſſaries of life, and the favour of the inhabitants in the South Sea iſlands.

Teleſcopes, quadrants, and every ſort of philoſophical inſtruments. Spacious tents, Staffordſhire ware, tin ware, garden ſeeds, linen and woollen cloths and cotton of all kinds, haberdaſhery of all kinds, hardware and cutlery ware of all kinds; iron tools, axes, adzes, hammers, chiſſels, files, vices, anvils, ſmith's bellows, iron hoops, &c. ſpades, hoes, pick-axes, nails of all ſorts, planes, mattraſſes, coverlids, pillows, camp-ſtools, ditto tables, leather, jack-and-kitchen; medicines of all ſorts, copper and iron veſſels of various ſorts, pots, pans, &c. Glaſs ware, ſpectacles, beads of various colours, combs, hand-mill, grinding-ſtones. Printing-preſs, types, ink, &c. copper-plate preſs, and botanic paper; hot preſs for extracting oils; lamps, paper of all ſorts, pencils of all kinds, quills, retorts, glaſs tubes, ſurgeon's inſtruments. Books in Theology, Hiſtory, Geography, Botany, Chymiſtry, the Materia Medica, Maps and Charts of the South Sea, and its Iſlands, &c. Fiſhing hooks of every ſize, and fiſhing tackle; linen garments, ſhirts, &c.

Theſe, or any of them, will be thankfully accepted; and the ſeveral articles, with the donor's name, may be ſent to Mr. Hardcaſtle's, Duck's Foot Lane, the Society's Treaſurer, to Mr. William Shrubſole, the Secretary, Old Street Road, or to any of the Directors, who will convey them to the Committee of equipment, and they will be acknowledged in a printed liſt, unleſs otherwiſe deſired.

The Committee of Examination continue to receive applications from perſons who wiſh to go out as miſſionaries, ſeveral of whom have been approved. The Committee of Proviſion and Conveyance are active in their department, and ſay they want ſeveral ſerious ſailors in addition to thoſe who have already offered The friends of the Society will do it a ſervice by inquiring after perſons of this deſcription, and by immediately informing one of the Secretaries of their ſucceſs.

The Treaſurer continues to receive freſh proofs of private and public liberality. Several perſons having read the liſt of the Society's wants, have preſented ſome ſuitable articles for the uſe of the miſſionaries, in their intercourſe with the inhabitants of the South Seas.

FINIS.